A Jewish Targum in a Remarkable Paratext

Paratextual Elements in Two Targum Manuscripts
of Alfonso de Zamora

Johanna M. Tanja and Eveline van Staaldruine-Sulman

A text looks different when its mise en page differs. Poetry printed as prose loses its shine. Likewise, a Targum text combined with a Latin translation, a left to right pagination and Latin marginal notes does not immediately come across as a classical Jewish text. That is the case with Sephardic Targum manuscripts that contain Aramaic and Latin text, surrounded by a remarkable set of paratextual elements. This article describes the paratext of two Targum manuscripts, produced by the Converso Alfonso de Zamora in the sixteenth century, viz. MS 7542 (Biblioteca Nacional de España, Madrid; dated 1533) and the series mss M1–M3 (Biblioteca General Histórica Universidad de Salamanca, Salamanca; dated 1532). They appear to be a mixture of Jewish and Christian elements, reflecting the world of this Converso in Spain.

Alfonso de Zamora worked in Salamanca (1511) and in Alcalá de Henares (from 1512 onwards). He had been attracted to teach Hebrew and Aramaic. Besides, he was one of the editors in the team that produced the Complutensian Polyglot Bible (printed 1514–1517) under the direction of Cardinal Francisco Jiménez de Cisneros (1436–1517). The Cardinal was committed to the reform of the Church and convinced that a more adequate training for the higher clergy had to be an indispensable part of that reform. To this end he founded a university where Biblical studies in the original languages were at the forefront. The Complutensian Polyglot Bible was created in this milieu (Hall, 1990, 7). The Polyglot Bible was part of the humanist rediscovering of the sources, in this case the Hebrew source text of the Old Testament and two ancient translations of it, Greek and Aramaic. Of course, these source texts were not used to discover new beliefs or to explore a different religion, but were believed to confirm the Christian religion and to form the background of the authoritative translation in the Vulgate. Moreover, we must keep in mind that this language education and the recovering of sources took place in Alcalá de Henares in an all-Christian environment. By this time, the entire Iberian Peninsula had come under Roman Catholic rule, and Castile and Aragon had expelled their Jewish inhabitants in 1492.

See our article ‘Christian Arguments for Including Targums in Polyglot Bibles’ in this volume.
The Complutensian Polyglot Bible was a typically Christian enterprise. The source texts were placed in an entirely Latin frame and were introduced by Christian, Latin texts. Its educational purpose was obvious through the Latin translations of the Greek and Aramaic versions and through the many notes referring to the dictionary in the last volume of the series. This *mise en page* was copied in MS 7542: a Latin translation next to the Aramaic column put in an entirely Latin frame, with notes referring to the dictionary. It has been copied for Don Antonio Ramírez de Haro, according to its colophon. Don Antonio was later Bishop of Ourense (1537–1539), Ciudad Rodrigo (1539–1541), Calahorra (1541–1543), and Segovia (1543–1549) (Martz 1998, 255). In the years before his first appointment as bishop he toured the Kingdom of Valencia and began to set up rectories in the villages with the largest population of Moriscos (Haliczer 1990, 254), in order to instruct these converted Muslims in the Christian doctrines and rites.

Mss M1–M3 were copied for the University of Salamanca, as is stated at the beginning of the first volume (fol. iv; see also Díez Merino 2005). The *mise en page* of mss M1–M3 is not identical to that of MS 7542. It basically provides the same elements—Aramaic column, Latin translation next to it, introductions to both columns—but the educational tool of dictionary references is absent. Moreover, it is as if Alfonso de Zamora added a Jewish layer: Hebrew titles of the Biblical books, Hebrew poems, explanations of some Jewish practices and some marginal notes referring to Jewish exegetes.

In this article we will explore all the paratextual elements of the two manuscripts. The following items will be described: the colophons, the indications of toseftas, the headings and closings, two introductory poems of David Kimchi, the dictionary references, alternative readings to the Aramaic column and other marginal notes.

### The Colophons

While MS 7542 only gives a short colophon in Hebrew and Castilian with the date of its completion (March 1533) and a benediction on behalf of its commissioner, Don Antonio Ramírez de Haro, mss M1–M3 provide several introductions and one colophon.

MS M1 contains two introductions, one in Aramaic and one in Latin, but they provide different information. A draft for an Aramaic prologue can be

---